AN ESSAY UPON IMPROVING and ADDING TO THE STRENGTH OF *Great Britain* and *Ireland*, BY FORNICATION; JUSTIFYING The same from *Scripture* and *Reason*.

By a Young CLERGYMAN.

Omne tulit punctum qui miscuit utile dulci. Hor.

Gen. Chap. 1. v. 28. *And God blessed them, and said unto them, Be fruitful and multiply, and replenish the Earth.* Chap. ix. v. 1. *And God blessed* Noah *and his Sons, and said unto them, Be fruitful, and multiply, and replenish the Earth,* v. 7. *And you, be ye fruitful and multiply, bring forth abundantly in the Earth, and multiply therein.*

DUBLIN,
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TO THE RIGHT HONOURABLE, THE Earl of *Albemarle*, &c.

IT would be unpardonable Presumption, to have asked your *Lordship* to countenance or support this *poor Essay*, any further than it shall be thought, by your own impartial Judgment, beneficial to that *noble Body* of which you make a most useful and conspicuous Member.

It will, I presume, be generally allowed, that every Man is, in Proportion to the Vigour of his Complexion, actuated, less or more, by that Attachment which Nature has given us all to the Fair Sex. What, methinks, should confirm us in this Opinion, is, That Gentlemen of the Army always shew a great deal of Action, Life, and Vivacity, when they address the Ladies. They like to make such bold Approaches as will be crowned with Success. They briskly *set on*, and shew themselves Men, in the *Critical Heat* of the Engagement.

I should be glad, *My Lord*, to serve the Army in any Shape; and I hope your *Lordship* will not take it amiss, if I endeavour to make their Christian

ſtian Duty, and natural Inclinations, flow in the ſame Chanel.

The Sacredneſs of my Character ſeverely forbids me to declare myſelf the Author of this *Treatiſe*, as a great many, at firſt Sight, will pronounce it, *A wild unchriſtian Diſcourſe; they proteſt they don't believe any Clergyman of good, ſound, orthodox Principles, could ever have writ ſuch an abominable Piece.* In this Way they are apt to exclaim againſt me, without ever examining the Strength of my Reaſoning, which I hope will bear the Trial.

And I am perſuaded, all the Arguments I have advanced upon this Subject, will, upon an impartial Conſideration, be found ſupported by Reaſon and Scripture.

Had the Generality of Readers been bleſſed with that free, unprejudiced, maſculine Turn of Thinking, which your Lordſhip ſo remarkably poſſeſs, ſure I needed not have ſcrupled to appear at the Bottom of this hopeful Project;

But as every Body will readily allow they are not, until it ſhall pleaſe GOD to open their Eyes, and to remove their Prejudices, I beg Leave to ſubſcribe myſelf,

My LORD,

Your Lordſhip's

moſt obedient humble Servant,

PHILOSARCHUS.

THE

PREFACE.

ALL the pretty Ladies may safely venture upon this little, short, substantial Performance. I took Care to put nothing in it that might stain their dear, fair Characters. Methinks there is nothing in this Work, but what may, by a proper Address, be well enough reconciled to the firmest Breast and tenderest Sentiments. The whole Piece will, I hope, be found to slide easily on, in a regular, lively Motion, towards the main End of its Formation; I mean, the Support and Welfare of all Societies, and the mutual Satisfaction of their particular Members.

AN

THE

PREFACE.

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AN ESSAY UPON

Improving and Adding to the Strength of *Great Britain* and *Ireland*, by Fornication, *&c:*

ALmighty GOD, an eternal, infinitely good and self-sufficient Being; who, before ever the Foundation of the World was laid, must have been possessed of such Perfection and Happiness, as could not have been either increased or diminished throughout all the Ages of Eternity.

This GOD, who never stood in Need of any of our Services, could not have proposed to himself any other End in the Creation of the Universe, than what should be productive of the Happiness of his Creatures.

And, even allowing the Deity should have had some how a Regard to his own Interest, in the Production of the Universe, judging, that we, or any

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other perceptive Beings, might, by a certain Course of Actions, have added to, or aggrandised his Happiness and glorious Perfections; yet still, as every rational Being must desire, and ought to pursue the proper Happiness and Perfection of its Nature, our infinitely wise and powerful Creator, would, in this Case, have made Creatures of such a Frame, as would make their greatest Happiness to consist in doing his Will, and the Advancement of his supposed Interest. For a Desire of Happiness may be looked upon as an essential Quality of every rational Creature, without which they can't be properly said to exist. Because, immediately upon their coming to Life, and to perceive the Difference betwixt Pleasure and Pain, they are always seized with such a strong Desire and Inclination towards Happiness, and towards these Objects and Actions that afford them Pleasure, as cannot ever afterwards be separated from their Natures.

No rational Being can ever wish for Pain, or desire those Objects and Actions which he knows will make him miserable: But must always pursue what he takes to be his own dear Interest, and earnestly seek after those Things, in the Enjoyment of which he found his greatest Happiness to consist.

'Tis true, our Divines will not allow pure Benevolence, and good Will towards Men, to have been the only Motive that induced the Deity to have made us at first. But they suppose, that GOD had in his Eye, to have manifested and shewn his own glorious and immense Perfections, at the same Time that he intended to have made Mankind happy.

But this, at first Sight, plainly appears inconsistent with the glorious Perfections of that infinitely

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perfect Being, who, from all Eternity, was perfectly well acquainted with his own Nature; he exactly knew that he was what he was, and so needed not the Approbation of any of his Creatures, to raise his Apprehension of himself.

All Men are, indeed, highly pleased to see themselves esteemed and admired by those of their own Species, as this gives them a greater Opinion of their own Abilities; but to be caught with the ignorant Applauses of a gaping Croud, is always looked upon as a plain Argument of great Weakness. That Almighty GOD should then desire, or be pleased to see himself revered, admired, and adored by such poor, empty, ignorant Creatures as we are, would argue, there was something in this infinitely perfect Being, like what we call Pride and Ambition in Men. To ascribe which to the Deity, would be open Blasphemy. No— no— our bountiful Creator has only manifested his Glory, on Purpose to have made us happy. He desires our Praises; claims a Title to our Devotion; enjoins us to make grateful Returns to his Mercies; and would have us entertain proper Sentiments of himself, as these Things are plainly productive of our own greatest Good, both in this Life and that which is to come.

As Almighty GOD has then created Man in order to have made him happy, he has endowed him with proper Faculties, and put him in such Circumstances, as he may easily arrive at that Degree of Happiness and Perfection designed for him. The Almighty Superintendant of the Univetse, in fitting out the human Soul, has wisely ordered and calculated its Frame for that grand Expedition, upon which it was launched out into Being.

And as this here Soul was, by its Creator, dispatched into this World, and designed for Commerce with material Objects, it was necessary it should have been lodged in some proper Receptacle, through which external Transactions might be easily communicated to it, and by which it might act as it willed, upon these Objects around it. We accordingly find Almighty GOD has ordered the Soul of Man into an organised Body, exactly framed for these respective Purposes; where, from its repeated Intercourses with the corpareal Creation, it has frequent Opportunities of getting clear Perceptions, and exact Representations of these Actions with which it is surrounded; and, from its own Sense and Experience, it may come to distinguish such of them as are productive of its Happiness, from those that give it Pain, and tend to make it miserable.

But this same Soul is, of itself, such a careless, dead, languid Creature, and would take so great a Time to get intimately acquainted with the Nature and Use of Things, that, had not Almighty GOD endowed it with Movements and Propensities towards these Objects that are productive of its Welfare, it never would have been active enough in the Pursuit of its own Interest. We therefore find he has given Man Attachments and Inclinations to these Things that are necessary for the Support of his Existence, the Increase of his present Happiness, and the Propagation of his Species.

These Objects are, as it were, tipped and varnished over with glittering Pleasure, which dazles our Understandings to that Degree, we can't think of any Thing else, until we are in full Possession of these lovely desireable Things. Those Appetites and Passions, thus drive us blindly on towards their

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Mark, without any Regard or Attention to what the Consequences may be. From this View of human Nature, we may, in general, consider ourselves as perceptive Beings, made up of such Desires and Inclinations, as are the Result of our Reason, and Reflection upon what we have felt in the World; and, at the same Time, compounded of these grosser Appetites and Propensities, which GOD was pleased to have lodged in the Breast of every one of us, at the first Formation of our Natures. And if we have those rational pure Desires, and these again coarser Appetites and Passions, duly satisfied in a regular Way, without impairing or weakening the natural Strength of our various Constitutions, we certainly arrive at the Perfection of our Reason, and Happiness in this World.

These are the common Inroads of Pleasure, and the only Avenues through which the Satisfactions and Enjoyments of Life are conveyed to the Soul of Man.

Whatever Action then, in this Way, raises agreeable, delightful Emotions in the Soul, or causes pleasant Sensations in the Body, must be very good, if its other Consequences will not more than counter-balance the present Happiness.

And, on the contrary, whatever Action stings the Soul, or causes violent, painful Touches in the Body, must be very bad, if its other Consequences will not more than counter-balance the present Misery.

In fine, whatever Action introduces more Pleasure than Pain, among such perceptive Beings as we are, must always be agreeable to what we call Reason, and worthy the Dignity of our Nature. This is the great Rule of Righteousness; and a hearty,

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ſincere Endeavour to conform our Lives to it, is the only Thing that can entitle us to the Favour of that benevolent Being, who propoſed to himſelf no other End than our Happineſs, in bringing us to Being; and who is only pleaſed with ſuch of our Actions as are productive of our own Welfare; and is only diſpleaſed with us when we do theſe Things that neceſſarily give us Pain, and tend to make us miſerable.

If any One, therefore, (pretending to have a particular Power and Commiſſion from Almighty God, to inſtruct Mankind in the Exerciſe of Piety, Virtue, and Temperance) ſhall offer to preſcribe any Thing inconſiſtent with our temporal Intereſt, we may ſafely reject him as a falſe Prophet.

Without a Revelation from Heaven breathes all over Benevolence and Good-will towards Men, we never can be reaſonably perſuaded of its being countenanced and approved of, by that God who is the true Source of all Bliſs, and from whom proceedeth every good and perfect Gift, though there ſhould be a Thouſand Miracles wrought in Confirmation of it; for the working of Miracles, or the doing ſuch Things as could nor have been affected according to the ordinary and eſtabliſhed Courſe of Nature, is only a Demonſtration of that Power we ſee exerted, and never a Proof of the Veracity of any Doctrine, or of any Goodneſs in the Agent.

'Tis true, if any One ſhall make it appear, from his ordinary Life and Converſation, and from the good Conſequences, with Reſpect to Society, of all his uncommon Operations, that he always has an Inclination to promote the temporal Intereſt of Mankind, we may juſtly look upon him as bleſſed with that ſupernatural Power and extraordinary Good-

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ness we see him daily exert. And we may safely believe a great many Things upon his bare Authority. We han't had Recourse to the same Experience with him, and we have no Reason to refuse his Testimony. If a Gentleman of Candour and Ingenuity among us, shall travel to an unknown Country, we don't doubt the History and Account he gives us of that Place, however strange it may appear to us. And how much less needed we scruple to believe what this divine Person should tell us of the other World, to which we are entirely Strangers.

Travellers, 'tis true, are very apt to speak at large; which, in Matters of great Importance, we ought carefully to guard against. But we are in no Danger of being imposed upon, in this Way, by him who first established our holy Religion. For *Jesus Christ*, the great Pattern of all Perfection, whose blessed Example we ought to follow, made it appear, not only from his common Behaviour in Life, but likewise from the good Consequences, with respect to Society, of all his supernatural Operations, that he willed to have made Men happy.

Of this we have a noble Instance recorded in the second Chapter of the *Gospel of St. John*. In *Cana* in *Galilee* there was a Marriage, to which Jesus, his Mother, and Disciples were asked. His Mother told him, *the Wine was out*. To which he answered, *Why, what Business have I to do with thee, Woman? — You may go when you will. — My Hour is not yet come*. She, it seems, exactly understood him, and begged of the Servants to do whatever he should desire them. Upon this, he ordered *six large Water-Pots*, that contained two or three Firkins a-Piece, to be filled up to the Brim; and told them, to draw off some of it, and carry it to the Gover-

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not of the Feast, which he tasted, and finding it exceeding good Wine, much better than that they had before, *Ha*, cries he to the Bridegroom, *This is very extraordinary Entertainment. Others*, says he, *set forth their best Wine at first, till Men have well drunk, and got merry; and when the Company begin to quaff it heartily round, without ever minding the Quality, they are sure to give worse Liquor. — But thou hast kept the good Wine until now, the very Time that others generally give the worst.*

The Master of the Entertainment did not know this good Wine had been the Effect of a Miracle. He imagined the Bridegroom had, some how, provided this peremptory Bottle. This was the Beginning of *Christ*'s Miracles. From that Time, we are told, his Disciples believed in him; and who would refuse to follow him, whilst he thus manifested his Glory.

But what I would observe from these Arguments, is, that no Revelation from Heaven can ever forbid any Action which our Reason, Sense, and Experience plainly demonstrate to be productive of our temporal Happiness.

A Religion, abounding with useless and harsh Severities, bears too great a Resemblance to an Imposture contrived by him who roams about in Quest of our Ruin.

This ill-natured Being would, at first, put on the Appearance of Goodness and Benevolence, till he got himself entirely loved, esteemed, and admired by us. And then he would not fail to introduce needless Tortures, painful Austerities, and cruel Sufferings. In this Way would the crafty Spirit wheedle us out of our Happiness, make us miserable, both in this Life and that which is to come, which

which is the very worst Thing that could have happened poor Mortals.

But the blessed Gospel, our holy Religion, forbids no rational Delight, or manly Pleasure. It allows the Mind to unbend itself in the soft Embraces of all the innocent Diversions of Life, and plainly enjoins the moderate Gratification of every Appetite implanted in our Natures. Which Appetites, (according to that Order, Harmony, and exact Symmetry, observable through all the Parts of every other System in the Universe) are always stronger or weaker, in Proportion to the Moment of Good, or Quantity of real Pleasure their Objects will afford us.

As the Continuation of our own Being, and the Propagation of our Kind, are absolutely necessary to render us happy in this World, we find our keenest Appetites, and strongest Passions, bend and incline us that Way.

How often, and how much are we importuned by Hunger and Thirst, to supply the daily Consumption of our Bodies? And to what Dangers and Inconveniencies, to what Toil and Fatigue, are we ready to expose ourselves, for the momentary Satisfaction of getting those same Bodies closely united to the fair Objects of their Devotion?

How does the Breast heave with glowing Desire, when the Eye perceives a sprightly Mien, a fine Air, a beautiful lovely Form, an easy, soft, pretty Manner? Yea, the Soul is often all in a Flame, when only a fair Copy of the beautiful Original is presented to its View. The Imagination draws the Picture so much to the Life, we can't help sometimes believing it really to be what we are so eagerly in Pursuit of. Thus has officious *Fancy*, to give pre-

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ſent Pleaſure, but greater Pain, often put me in full Poſſeſſion of my beloved Charmer. — And now — Whilſt I keenly move in the ſecret Paths of Pleaſantneſs — What bliſsful Senſe, what rapturous Emotions tranſport my imparadiſed Soul! — But when theſe Tides of Joy, theſe ſweetly gliding Humours are run out, *Judgment* diſpels the Clouds, reſumes his Throne, and repreſents the Truth. — Thus, bereft of all my Bliſs — I am deſtitute, dejected, mad, without the lovely endearing Careſſes of my fair Angel.

Thus, the Loſs of an imaginary Good has made an Impreſſion of real Woe upon my poor miſerable Soul.

Thus, lively *Fancy*, when drowſy *Judgment* is laid down to reſt, roams at Pleaſure in the darkned, cloudy Brain; ſports with our Paſſions, and ſets the whole Frame of Man in Agitation, 'till heavy *Judgment*, rouſing up his Head, frets at the Diſorder, and orders *Fancy* to Bed — Poor *Fancy* — confined to to his Room, would fain get out — Stands in his Windows, making Signs to the ſprightly Objects of his Debauchery — Till *Judgment* again begins to nap. But my *Fancy*, methinks, has here, with great Dexterity, made a Sally bold enough. — Sure my good *Judgment* muſt have lolled a little in the armed Chair, elſe it never would have been allowed to have rambled this Way abroad.

But what I would, in cool Blood, obſerve from this warm Flight, is, That this Attachment we naturally have towards the fair Sex, is one of the moſt conſiderable Appetites lodged at firſt in our Breaſts and always continues to be a Paſſion of the moſt general and prevailing Influence.

GOD never would have given us ſuch ſtrong Inclinations towards theſe pretty Charmers, had not he intended the frequent Uſe of them.

This is what no Body of common Senſe can well refuſe — Our Divines, 'tis true, allow us the Uſe of them, in one Shape, as much as we will: But they, forſooth, denounce Hell and Damnation againſt carnal Copulation in any other Way. That theſe ſevere Threatnings are without any Foundation, in either Scripture or Reaſon, will, I hope, appear from the Sequel of this Diſcourſe.

Man's Days, in this World, are ſo few, and full of Trouble, he can't look upon this Earth as the Place of his Abode. That Stay we are allowed to make here, is ſo very ſhort and uncertain, and all the Happineſs we can enjoy is ſo inconſiderable, when compared with the Miſery we muſt ſuffer, that Almighty GOD would never have ordered us to theſe poor diſmal Apartments of Nature, upon ſuch a trifling Errand. No — no — we are only ſent hither *to multiply and increaſe.* Here we only commence our Exiſtence, and are uſed a little, at firſt, to Hardſhips and Difficulties, to recommend future Happineſs, and quicken our Reliſh for the Joys of an After-Life.

Benevolence was, indeed, the only Motive that could have induced the Deity to have made us at firſt; and we muſt all be, ſome Time or other, put in full Poſſeſſion of that Happineſs he intended for us: For, if any one is diſappointed of what he aims at, 'tis either for Ignorance of, or Want of Power to make Uſe of the propereſt Means.

But Almighty GOD, who knows our Thoughts at a Diſtance, who does according to his Will in the Armies of Heaven, and among the Inhabitants of

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the Earth, none can ſtay his Hand, is both able and willing to make us happy. — And is there any can render his Deſigns abortive? Could any *damned* malicious *Power* have ever baffled him in any of his Purpoſes? And ſhall not we therefore certainly arrive at that Happineſs and Perfection he at firſt intended for us? — 'Tis true, GOD might have made us happy Ten thouſand different Ways. But he, from that Wiſdom which ſurpaſſes all human Underſtanding, was pleaſed to have planted us in this ſorrowful Wilderneſs of Nature; where, whilſt we are *ſhooting* up towards our proper Height, we are *cut down* and carried off to the bleſſed Manſions of our ever-growing Perfection.

And, without me, in this Way, ſuppoſe all the Pain and Miſery of poor Mortals to be followed by unſpeakable Joys hereafter, which all never be able to ſatisfy the ſcrupulons *Atheiſt* and *Free-Thinker*.

We, on the one Hand, advance, as the Evidence of our Belief in GOD, That we plainly diſcover ſuch Characters of Wiſdom, Deſign and Contrivance, in every Part of Nature we are acquainted with; in a Word, we find ſo much Perfection in ourſelves, and every Thing elſe around us, as makes us believe there muſt have been ſome infinitely perfect Being who was the Author of all this Perfection.

How could ſo much Order, Harmony, and juſt Proportion, ſo beautiful a Work, have been the Effect of blind Chance, or undeſigned Force, which never acts uniformly?

And this Being we call GOD, whom we ought to love and fear, becauſe of his infinite Power, and unſpeakable Goodneſs.

The Atheiſts generally offer, in Oppoſition to theſe Arguments; *Why*, ſay they, *how much Vice and*

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Immorality do we plainly ſee in the World? Baſe and knaviſh Ends are purſued by ignominious Means; every one induſtrious to make himſelf and others miſerable. We find ourſelves naturally blind, and ignorant of our true Intereſt; ſtrongly attached to every Thing that is bad, and averſe to what is good. By Nature we are wedded to the Pleaſures, Amuſements and Diverſions of this Life, whilſt we are told from Heaven, we ſhall be doomed to eternal Miſery, if we don't forſake thoſe charming Vanities we are ſo eagerly in Purſuit of. If we don't deny ourſelves thoſe very Things which we think could only have made us happy. If we don't bid adieu, for ever, to thoſe dear Objects we are ſo madly in Love of; the Devil and his Angels are to be our only Entertainment, and damned Companions, for Eternity.

Oh miſerable Condition of Humanity! What cruel Heart could help being touched with this our deplorable Circumſtance! Born under one Law, unto another bound: Vainly begot, and yet forbidden Vanity: Created ſick, and yet commanded to be ſound. Sure, if Nature did not delight in Blood, ſhe would have made more eaſy Acceſs to Good. Whence could all this Evil and Miſchief have flowed? This curſed Blemiſh, this fatal Imperfection in the human Soul? From where could this palpable Abſurdity, this deſtracting Contrariety in the Make of Man, have ſprung? How could this prodigious Blunder have happened? There certainly muſt have been, from all Eternity, ſome infinitely malicious Being who was the Author of all this confounded Maſs of Miſery; elſe Nature muſt have always exiſted of itſelf, without any Thing prior to it, that might have been the Cauſe of its Exiſtence.

Such woful Diſorder could never have happened under the Government of Almighty GOD; he never would have ſuffered ſuch Havock and Corruption in the Work

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of his own Hands; that Work, we are told, he was so much delighted and taken up with.

Nor, indeed, is it possible any good-natured Sovereign, that had a Regard to the Welfare of his People, could ever have allowed such perverse Rebellion in his Subjects, whilst he had Knowledge, Power, and Judgment enough to have prevented it.

If we therefore would believe in GOD, that beneficent Being, who, at first, created all Things, and still continues to support the universal Frame, by the constant Exercise of his Power and Goodness; we must perswade ourselves he has designed this Earth for the grand Nursery of human Nature, fitted only to raise the Growth from the Seed.

It should, therefore, be the great Business of our Lives, to plant and propagate our Kind; to throw our Seed into every fruitful Corner; to get it vigorously into the gaping Bottom of every sweet-watered Vale. We ought, therefore, to be active and industrious in rearing up great Numbers of young Plants, and preparing them for being transported to other more kindly Climates, where they shall all enjoy the uninterrupted Sweetness of an everlasting Spring.

Close by the ouzy Chanel, betwixt the flowry shaded Banks, lies snug the tender Seed; till shooting out from genial Heat, it blossoms, extends its budding Branches; till ripened Seed, ready to drop from it, is wafted into a Bed, like that from which the Parent-Wood had sprung.

Thus kind Nature has strongly prompted short-liv'd Man to spend his Strength, and deal out his Seed to every fruitful Womb.

This was, indeed, the Intention of his bountiful Creator in sending him to this World, as appears from

from the Instructions he gave him when he had first created him, and left him in the Garden of *Eden*, *Be fruitful*, says he, *multiply and replenish the Earth.* This was GOD's first great Command; which, because of its vast Importance, he repeats once and again, in the strongest Terms, to *Noah* and his Sons, *Gen.* ix. 1. *And God blessed* Noah *and his Sons, and said unto them, be fruitful, and multiply, and replenish the Earth,* v. 7. *And you, be ye fruitful, and multiply, and bring forth abundantly in the Earth, and multiply therein.*

The first Race of Men, who kept frequent Correspondence with Heaven, nearest allied to GOD, propagated their Kind in the most effectual Way. They reaped the Joys of Love without Controul. 'Tis true, they took them Wives; but when these did not answer the great End of Marriage, they went successfully into their Hand-Maids. Or, in other Terms, they kept Misses, fair Concubines; who, after cohabiting for some Time with them, were called their Wives; and, when these proved barren, they looked about for others.

If we then would obey the Voice of Heaven, hear the Word of the Lord, and follow the Dictates of Nature, Sense and Reason, and the good Example of our holy Fathers. Let us immediately betake ourselves to the most expeditious Method of increasing the Number of our Fellow-Creatures. But this we will never be able to do, without Fornication is allowed and gone into.

The old beaten Road of Matrimony is, no doubt, very much to be approved of, as it strengthens Friendship, animates the social Affections, unites our Souls as well as our Bodies; tho' it is not always

ways the most effectual Way of replenishing the Earth.

How often may one see a handsom, jolly, sprightly Girl, join'd, for Life, to a poor decrepit, aukward, silly, sour, ill-natured Fellow, that is not capable of acting his Part to Purpose, or giving *due Benevolence* to that pretty Creature, who is so proper a Subject to work upon, and bring forth abundantly? What prodigious Loss is it to Mankind, that so lovely an Object, capable of producing Numbers of wholesom, beautiful Children, should ly idling by this impotent Fumbler.

'Tis true, those indigent Charmers are sometime supplied, by squeezing Charity from some young Fellow in the Neighbourhood, whom merciful Providence seems to have ordered there for the speedy Relief of these poor afflicted Widows.

No judicious young Fellow will ever propose to marry before he is in a Condition to live suitable to his Rank and Station in Life. And a Girl, of good Sense, will always be very cautious in the Choice of a Husband, as she, very justly, looks upon this as a Matter of the greatest Importance in Life, upon which her Happiness entirely depends. If one, who is very well, with respect to his Quality and outward Circumstances, shall make his Addresses to this Girl, 'tis a great Chance if his Person, Temper or Humour, is not, some how, disagreeable: And another, that has all the agreeable Qualifications of a Companion for Life, may not have a suitable Fortune.

And if the young Pair don't jump pretty much in their Sentiments, Tempers and Dispositions, 'tis impossible they can be happy, tho' they should live in the Midst of Affluence; whilst they can't share in any

any other Entertainment than that of Billing, they are in a fair Way of being for ever miſerable. Whilſt they have no ſolid Foundation to ſupport Friendſhip and mutual Eſteem, their Love muſt drop and fall away of Courſe.

Young Folks that will marry, without any Conſideration this Way, may, indeed, paſs the Time agreeably enough, in conjugal Careſſes, for a few Days; but, by the Time the firſt Heats of Paſſion are fondly ſpent in the Marriage-Bed, when the firſt warm Intercourſes of Love are paſſed, the new Lovers, from the frequent Repetition of their late great Familiarities, generally fall into a languid Indifference, a ſilly Neglect, and open Contempt of each other.

From ſuch Reflections as theſe, Ladies and Gentlemen, of the beſt Senſe, have always looked upon a married State as the laſt Retreat of Life. They don't incline to venture raſhly upon any Thing that may poſſibly be attended with ſuch dangerous Conſequences. This puts them under a Neceſſity of miſapplying their firſt, their ripeſt Fruits of Love. They can't help throwing aſide their rankeſt Seed into ſuch Places as they know will not yield any Increaſe. The elaſtick Juice ſprings boldly out, and ſoon is loſt in open Air.

And how is it poſſible to get this remedied, while Fornication is ſeverely forbid, and thought ſinful and diſhonourable by Church and State?

But how comes this here ſweet prolifick Fornication to have been, of a great While, ſo unreaſonably exploded? Why, if a blooming young Girl is either offered, or prevailed upon, to ſerve a Man, in this Shape, for a few Minutes, a few Days, or a few Years; what egregious Stupidity, an unpardo-

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nable Sin, ſhould it be, to let ſlip this noble Opportunity of forwarding that grand Expedition upon which we were, all of us, diſpatched into this World; *to wit*, to multiply and increaſe? 'Tis not convenient to engage the poor innocent Thing for Life; but ſhe is ready to pleaſe a Gentleman for a little, if he deals kindly by her, and will take Care of the Child.

And if a pretty Girl ſhall be called a Whore, for engaging only for a little Time with a Gentleman, in this Way, a Woman that engages with a Man, in the very ſame Way, until it ſhall pleaſe God to ſeparate them by Death, is, methinks, a much greater Whore; a Whore for Life.

Whore is a naughty Word, which only ought to be applied to thoſe jaded, tough, callous Proſtitutes, uncapable of Procreation. Thoſe damned Strumpets that will ask a Sixpence of a Gentleman for giving him a moſt virulent Clap.

If one is fooliſh enough to venture upon any of theſe, he is certainly in Danger of Hell-Fire.

Solomon ſpeaks very ſenſibly upon this Subject; he gives us a very juſt Character of a Whore, a lively Deſcription of an Interview of this Kind, in the 7*th* Chapter of his *Proverbs*.

And behold, ſays he, *among the Youths I diſcerned a young Man, void of Underſtanding, paſſing through the Street near her Corner, and went the Way to her Houſe. She is loud and ſtubborn, her Feet abide not in her Houſe. Now ſhe is without, now in the Streets, and lies in Wait at every Corner. So ſhe caught him and kiſſed him, and with an impudent Face ſaid unto him, I have Peace-Offerings with me; this Day have I paid my Vows: Therefore came I forth to meet thee, diligently to ſeek thy Face; and I found thee. I have decked my Bed with Coverings of Tapeſtry, with carved*

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Works, and fine Linen of Ægypt. With much fair Speech she caused him to yield; with the Flattery of her Lips she forced him. He goes after her straight Way, as an Ox goes to the Slaughter; and as a Bird hasteth to the Snare, and knows not that it is for his Life, till a Dart strike through his Liver. Hearken unto me, therefore, O ye Children; let not thine Heart decline to her Ways; go not astray in her Paths: For she has cast down many wounded; yea, many strong Men have been slain by her. Her House is the Way to Hell, going down to the Chambers of Death.

Marriage has, indeed, of a great While, obtained the Countenance of every Community; as Men have always looked upon it as the best Expedient to prevent that Confusion which must have arisen from the promiscuous Intercourses of the opposite Sexes.

But those fair Ladies, who, rather than ly idle, will *uprightly serve the Lord in their Day and Generation, with Fear and Trembling; with a panting Heart, and aking Limbs.*

I say, if the blessed Fornication of such pretty Rogues as these, was under proper Regulations, so as they should not be put to the Blush for propagating their Kind in this expeditious Way, the whole Nation would soon find their Account in it.

I shall here beg Leave to offer the Publick some broken Hints of a Scheme for regulating these vigorous Intercourses of Love, which presently will appear justified from Scripture and Reason.

I. That in all the Cities, Towns, and Places of Resort in *Great-Britain* and *Ireland*, there should be large Buildings, under proper Regulations, appropriated for nursing young Babies: Where there should be all necessary Conveniences for Women in

Child-

Child-bearing; handſom Lodgings to be let out to all pretty Ladies that have a Mind to be private, and retire from the World for a few Weeks.

II. All Infants whatſoever are to be received into theſe Colleges, without asking any Queſtions, and to be taken Care of till they are between Six and Eight Years of Age.

III. That all theſe Boys and Girls, ſhall then immediately be ordered to the ſeveral Manufactures, and to every other Labour that ſhall be moſt beneficial to the Publick; and that they all be engaged, upon proper Conditions, to ſerve their reſpective Maſters till they are of Age.

Beſides a great many other Advantages, ariſing to Society from this new-modelled Charity, we ſhould have an excellent Proviſion made for all our Foundlings; the Want of which, in our Iſland, is a Grievance that has never as yet been redreſſed, tho often lamented by ſome of our ingenious Writers.

The *Guardian*, in one of his Papers, repreſents the great Evil of this woful Neglect, and acquaints us with the Method which others Nations have taken to prevent it. I ſhall here beg Leave to inſert a few Paragraphs he has writ upon this Subject.

'I ſhall mention, *ſays he*, a Piece of Charity which 'has not yet been exerted among us, and which 'deſerves our Attention the more, becauſe it is pra-'ctiſed by moſt of the Nations about us; I mean, 'a Proviſion for Foundlings, or for thoſe Children, 'who, thro' Want of ſuch a Proviſion, are expoſed to 'the Barbarity of cruel and unnatural Parents. One 'does not know how to ſpeak on ſuch a Subject 'without Horror; but what Multitudes of Infants 'have been made away by thoſe who brought them 'into the World, and were afterwards either aſham-'ed or unable to provide for them. 'There

'There is ſcarce an Aſſizes, where ſome unhappy 'Wretch is not executed for the Murder of a Child; 'and how many more of theſe Monſters of Hu'manity may we ſuppoſe to be wholly undiſcovered, 'or cleared for Want of legal Evidence; not to 'mention thoſe, who, by unnatural Practices, do, in 'ſome Meaſure, defeat the Intentions of Providence, 'and deſtroy their Conceptions even before they ſee 'the Light.

'In all theſe the Guilt is equal, tho' the Puniſh'ment is not ſo. But to paſs by the Greatneſs of 'the Crime, which is not to be expreſſed by Words; 'if we only conſider it, as it robs the Commonwealth 'of its full Number of Citizens, it certainly deſerves 'the utmoſt Application and Wiſdom of a People to 'prevent it.

'It is certain, that which generally betrays theſe 'profligate Women into it, and overcomes the Ten'derneſs which is natural to them on other Occaſi'ons, is the Fear of Shame, or their Inability to 'ſupport thoſe whom they give Life to.

'I ſhall therefore ſhew how this Evil is prevented 'in other Countries, as I have learned from thoſe 'who have been converſant in the ſeveral great Ci'ties of *Europe*.

'There are at *Paris*, *Madrid*, *Lisbon*, *Rome*, and 'many other large Towns, great Hoſpitals built, 'like our Colleges. In the Walls of theſe Hoſpitals 'are placed Machines, in the Shape of large Lan'thorns, with a little Door in the Side of them tur'ned toward the Street, and a Bell hanging by 'them. The Child is depoſited in this Lanthorn, 'which is immediately turned about into the In'ſide of the Hoſpital.

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'The Person who conveys the Child, rings the 'Bell and leaves it there; upon which the pro- 'per Officer comes and receives it, without making 'further Enquiries.

'The Parent, or her Friend, who lays the Child 'there, generally leaves a Note with it, declaring 'whether it be yet christened, the Name it should 'be called by, the particular Marks upon it, and 'the like.

'It often happens, that the Parent leaves a Note 'for the Maintenance and Education of the Child, 'or takes it out after it has been some Years in the 'Hospital. Nay, it has been known, that the Fa- 'ther has afterwards owned the young Foundling 'for his Son, or left his Estate to him. This is 'certain, that many are by these Means preserved, 'and do signal Services to their Country, who, 'without such a Provision, might have perished as 'Abortives, or have come to an untimely End, 'and perhaps have brought upon their guilty Pa- 'rents the like Destruction.'

I don't remember ever to have been so sensibly touch'd with any Thing in Life, as with an Execution of this Kind. A poor innocent well-humour'd Girl, from the strong Impulses of Nature, and the warm insinuating Addresses of a young Gentleman in the Neighbourhood, was at length prevailed upon to open her tender Arms to his soft Embraces.

Finding herself ruined, big with Child, she is in the greatest Confusion imaginable. She now sensibly perceives she is quite undone. To think that she must now part with her dear Character, the most valuable Jewel she ever was in Possession of, distracts her very Soul. That she must be exposed to publick Shame, lose the Countenance of all her Friends;

have

have her Charms neglected and despised by those who used to admire them; and become, at last, the only Subject of Laughter and Ridicule among all her female Acquaintance.

Thus, sadly loaded, she raves, to imagine that any should know the Cause of all her Anguish. She conceals her Grief, and had rather be dead, than call for any Assistance to the Delivery of her woful Burden, tho' she is at the same Time seized with the tendereſt Touches of Humanity.

The poor Baby, that is thus, by Stealth, brought to breathe in open Air, soon dies, and so compleats the Misery of its mourning Parent.

She is tried for her Life. The Law condemns her. The poor innocent Creature is found guilty; and now the most moving Scene, that ever my Eyes beheld, is ready to offer itself to our View.

A handsom jolly Girl, in the Bloom of Youth, and Gaiety of Life, is dragged to the Scaffold.

Streams of good Humour used to flow from her sprightly Eyes, but now they are blotted; Floods of Tears gush out from them. Her lovely Face is hid from Sight. The fatal Rope goes round her Neck. Her Breath is stopp'd. Her glowing Bosom strongly heaves. Her feeble Pulse forgets to play. She swings, she sinks, and dies away.

What human Soul could stand the Shock of such unnatural Barbarity; sure there is no tender-hearted, publick-spirited *Briton*, but would have this cruel Law repealed; which certainly hinders the Propagation of our Species, robs the Commonwealth of its full Number of Citizens; and destroys those charming Creatures whom Nature and Providence have plainly intended for the Support of our Strength, and the Comfort of our Lives.

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The Legiſlature, 'tis true, found themſelves under a Neceſſity of going thus rigourouſly to Work, becauſe of the unnatural Practices of ſome People, who, rather than be brought to publick Shame, will deſtroy their own Offſpring.

And this is entirely owing to a fooliſh Opinion that has of a great While prevailed among us, *to wit*, That Fornication, or kiſſing young Women, ſhould be looked upon as ſinful and diſhonourable.

But, if this Fornication, ſo unreaſonably exclaimed againſt by every ſolemn Prattler, was once got the Length of being faſhionable, ſo as a young Lady ſhould not bluſh, or be afrighted to ſee her pretty ſoft Belly heave up above its ordinary Dimenſions, all the Evil and Miſchief, which we now ſuffer by the Loſs of thoſe that are uſeful and agreeable Members of Society, and that poſſibly might have done ſignal Services to their Country, would certainly be prevented.

And, indeed, what an odd Whim is it in a Man, that he ſhall think the worſe of a Woman for knowing a Man?

Methinks 'tis very unreaſonable, very unchriſtian, in one to venture raſhly to engage, for Life, with a Woman, tho' ſhe is pretty, before he has had ſome Proof of her Abilities. *Prove all Things*, ſays the bleſſed Goſpel, *and only hold faſt that which is good.*

Was the Plan I have here laid down rightly purſued, how vaſtly crouded ſhould our *Baby-Convents* be? What prodigious Numbers of well-employ'd People ſhould we ſoon have, which are, undoubtedly, the proper Wealth and Security of a Nation. That every Country is poorer, or richer, in Proportion to the Number of its Inhabitants, the Spectator has, methinks, demonſtrated to the Convicti-

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on of every candid Reader, in his 200dth Paper, Vol. 3d. which I shall here beg Leave to transcribe.

'The Prince, *says he*, for the publick Good, has 'a sovereign Property in every private Person's E'state, and consequently his Riches must increase or 'decrease, in Proportion to the Number and Riches 'of his Subjects. For Example, if Sword or Pesti'lence should destroy all People of this Metropolis, 'the Queen must needs lose a great Part of her Re'venue; or, at least, what is charged upon the Ci'ty, must increase the Burden upon the rest of her 'Subjects. Perhaps, the Inhabitants here are not a'bove a tenth Part of the Whole; yet, as they are 'better fed, cloathed, and lodged, than her other 'Subjects, the Customs and Excises upon their Con'sumption, the Imposts upon their Houses, and o'ther Taxes, do very probably make a fifth Part of 'the whole Revenue of the Crown: But this is not 'all; the Consumption of the City takes off a great 'Part of the Fruits of the whole Island.

'And as it pays such a Proportion of the Rent, 'or yearly Value of the Lands in the Country, so it 'is the Cause of paying such a Proportion of Taxes 'upon these Lands. The Loss, then, of such Peo'ple, must needs be sensible to the Prince, and visi'ble to the whole Kingdom.

'On the other Hand, if it should please God to 'drop from Heaven a new People, equal in Number 'ber and Riches to the City, I should be ready to 'think, their Excises, Customs, and House-Rent, 'would raise as great a Revenue to the Crown, as 'would be lost in the former Cast. And, as the 'Consumption of this new Body would be a new 'Market for the Fruits of the Country, all the

'Lands, especially those most adjacent, would rise 'in their yearly Value, and pay greater Taxes to 'the Publick.

'The Gain, in this Case, would be as sensible as 'the former Loss.

'Whatsoever is assessed upon the general, is levied upon Individuals. It were worth the While, 'then, to consider what is paid by, or by Means of, 'the meanest Subjects, in order to compute the Value of every Subject to the Prince.

'For my own Part, I should believe, that Seven 'Eights of the People are without Property in themselves, or the Heads of their Families, and forced 'to work for their daily Bread; and that, of this 'Sort, there are seven Millions in the whole Island of '*Great Britain*: And yet one would imagine, that 'seven Eights of the whole People should consume, 'at least, three Fourths of the whole Fruits of the 'Country. If this is the Case, the Subjects without 'Property pay three Fourths of the Rents, and consequently enable the Landed-Men to pay three 'Fourths of their Taxes. Now, if so great a Part 'of the Land-Tax were to be divided by seven 'Millions, it would amount to more than three 'Shillings to every Head. And thus, as the Poor 'are the Cause, without which the Rich could not 'pay this Tax, even the poorest Subject is, upon this 'this Account, worth three Shillings yearly to the 'Prince.

'Again, one would imagine the Consumption of 'seven Eighths of the whole People should pay two 'Thirds of all the Customs and Excises: And if this 'Sum too should be divided by seven Millions, *viz.* 'the Number of poor People, it would amount to 'more than seven Shillings to every Head: And

'there-

'therefore, with this and the former Sum, every 'poor Subject, without Property, except of his 'Limbs, or Labour, is worth, at least, ten Shillings 'yearly to the Sovereign: So much, then, the Queen 'loses with every one of her old, and gains with e-'very one of her new Subjects.

'When I was got into this Way of thinking, I 'presently grew conceited of the Argument, and was 'just preparing to write a Letter of Advice to a 'Member of Parliament, for opening of our Towns 'and Trades; for taking away all Manner of Di-'stinction between the Natives and Foreigners; for 'repealing our Laws of Parish-Settlements; and re-'moving every other Obstacle to the Increase of our 'People. But as soon as I had recollected with what 'inimitable Eloquence my Fellow-Labourers had 'exaggerated the Mischiefs of selling the Birth-'rights of *Britons* for a Shilling; of spoiling the 'pure *British* Blood with foreign Mixtures; of in-'troducing a Confusion of Languages and Religions; 'and of letting in Strangers to eat the Bread out of 'the Mouths of our own People; I became so hum-'ble as to let my Project fall to the Ground, and 'leave my Country to increase by the ordinary Way 'of Generation.

'As I have always at Heart the publick Good, 'so I'm ever contriving Schemes to promote it; and 'I think I may, without Vanity, pretend to have 'contrived some as wise as any of the Castle-Buil-'ders. I had no sooner given up my former Pro-'ject, but my Head was presently full of draining 'Fens and Marshes, banking out the Sea, and join-'ing new Lands to my Country; for since 'tis 'thought impracticable to increase the People to the 'Land, I fell immediately to consider how much

'would

would be gained to the Prince, by increasing the Land to the People.

'If the same omnipotent Power which made the World, should at this Time raise out of the Ocean, and join to *Great Britain* an equal Extent of Land, with equal Buildings, Corn, Cattle, and other Conveniencies and Necessaries of Life, but no Men, Women, nor Children, I should hardly believe this would add, either to the Riches of the People, or the Revenue of the Prince; for since the present Buildings are sufficient for all the Inhabitants, if any of them should forsake the old, to inhabit the new Part of the Island, the Increase of the House-Rent, in this, would be attended with, at least, an equal Decrease of it in the other: Besides, we have such a Sufficiency of Corn and Cattle, that we give Bounties to our Neighbours, to take what exceeds of the former off our Hands; and we will not suffer any of the latter to be imported upon us by our Fellow-Subjects: And for the remaining Product of the Country, 'tis already equal to our Markets. But, if all these Things should be doubled to the same Buyers, the Owners must be glad with Half their present Prices, the Landlords with Half their present Rents; and thus, by so great an Enlargement of the Country, the Rents in the Whole would not increase, nor the Taxes to the Publick.

'On the contrary, I should believe they would be very much diminished; for, as the Land is only valuable for its Fruits, and these are all perishable, and, for the most Part, must either be used within the Year, or perish without Use, the Owners will get rid of them at any Rate, rather than they should waste in their Possession: So that 'tis

'pro-

'probable the annual Production of those perishable 'Things, even one tenth Part of them beyond all 'Possibility of Use, will reduce one Half of their 'Value. It seems to be for this Reason, that our 'Neighbour-Merchants, who engross all the Spices, 'and know how great a Quantity is equal to the 'Demand, destroy all that exceeds it. It were na-'tural then to think, that the annual Production of 'twice as much as can be used, must reduce all to 'an eighth Part of their present Prices; and thus, 'this extended Island would not exceed one fourth 'Part of the present Tax.

'It is generally observed, that, in Countries of the 'greatest Plenty, there is the poorest Living, like 'the School-Men's Ass in one of my Speculations, 'the People almost starve between two Meals. The 'Truth is, the Poor, which are the Bulk of the Na-'tion, work only that they may live; and if, with 'two Days Labour, they can get a wretched Sub-'sistence for a Week, they will hardly be brought to 'work the other Four; but then, with the Wages 'of two Days, they can neither pay such Prices for 'their Provisions, nor such Excises to the Govern-'ment.

'That Paradox, therefore, in old *HESIOD*, 'HALF IS MORE THAN THE WHOLE, 'very applicable to the present Case; since nothing 'is more true in political Arithmetick, than that 'the same People, with Half the Country, is more 'valuable than the Whole. I begin to think there 'was nothing absurd in Sir *W. Petty*, when he fan-'cied, if all the Highlands of *Scotland*, and the 'whole Kingdom of *Ireland*, were sunk in the Oce-'an, so that the People were all saved, and brought 'into the Lowlands of *Great Britain*, nay, tho' they

'were

'were to be reimbursed the Value of their Estates 'by the Body of the People, yet both the Sovereign 'and the Subjects in general would be enriched by 'the very Loss.

'If the People only make the Riches, the Father 'of ten Children is a greater Benefactor to his Coun-'try, than he who has added to it 10,000 Acres of 'Land, and no People.'

The *Spectator*'s Computation, here, of the Value of every Subject to the Prince, is certainly very just; for we may reasonably believe, that seven Millions of the Inhabitants of *Great Britain* are forced to work for their daily Bread; and that these should consume, at least, three Fourths of the whole Fruits of the Country. By this they pay three Fourths of the Rents, and so enable the Landed-Men to pay three Fourths of their Taxes. And if this Sum, *viz.* three Fourths of the Land-Tax, were to be divided by seven Millions, we should find it amount to more than three Shillings to every Head. Upon this Account, the poorest Subject is worth three Shillings yearly to his Prince.

Again, One would imagine the Consumption of seven Millions, or seven Eighths of the whole People, should pay two Thirds of all the Customs and Excises. And if this Sum too should be divided by seven Millions, it would amount to more than seven Shillings to every Head. And therefore, with this and the former Sum, every poor Subject, without any Property except of his Limbs and Labour, is worth, at least, ten Shillings yearly to the Sovereign. So much, then, the King loses with every one of his old, and gains with every one of his new Subjects.

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What the *Spectator* afterward asserts, with respect to the Value of our Lands, is likewise very just, however uncommon it may appear: For, whilst we have Corn and Cattle enough for our own Use, and to fill all our foreign Markets, any Attempts towards the Improvement of our Country, by Husbandry, are intirely useless, and are rather hurtful than beneficial to the Nation, without we, at the same Time, fall upon some more than ordinary expeditious Method of increasing the Number of our People.

We must therefore conclude, with this ingenious Author, That the Father of ten Children is a greater Benefactor to his Country, than he who has added to it ten thousand Acres of Land, and no Children.

But, without we embrace that Fornication, which I have all along endeavoured to recommend and justify, we shall never discharge this great Duty we owe our Country.

The good *Spectator* has had, indeed, a gentle private Touch at Fornication. He certainly looked slyly towards it, when he grew conceited of the Argument, and told us, *He was just preparing to write a Letter of Advice to a Member of Parliament, for opening the Freedom of our Towns, and removing every other Obstacle to the Increase of our People.*

Had he pursued this Matter a little further, he certainly would have dropped into this same prolifick Fornication; the curbing which, is, undoubtedly, the greatest Obstacle to the Increase of our People.

'Tis true, it was the Spirit moved me at first, and fixed me at length, in this the narrow Path that leads to Bliss: And I think it is now my indispen-

sible

ſible Duty to exert myſelf in opening the Paſſage, and clearing the Way, for tranſporting Numbers of People, in order to enrich and ſtrengthen my native Country.

And if my Fellow-Subjects will be ſo publick-ſpirited, as to ſhew equal Vigour upon this Occaſion, we ſhall ſoon have effected what the good *Spectator* was ſorry he could not help looking upon as impracticable, *viz. The ſpeedy Increaſe of the Inhabitants of our Iſland.*

Was this Project I have here only hinted at, fairly puſhed on, and proper Meaſures concerted for putting it in Execution; from this new Encouragement we ſhould have, in *Great Britain* and *Ireland*, at leaſt, thirty thouſand young Ones yearly brought to Life, who never would have had a Being, had not this excellent Method been fallen upon. I reckon near a Third of this Number will die before they are of Age; and the reſt, who grow up to their natural Strength and Perfection, we'll ſuppoſe only to live 'till they are forty Years of Age, by Way of Allowance for thoſe that die by the Way, and do not get this Length.

After the firſt Seven or Eight Years, according to the Model I have already down, we ſhould then have Twenty thouſand Boys and Girls yearly diſpatched, from theſe ſacred Monaſteries, to the ſeveral Manufactures, and to thoſe other Employments that ſhould be thought moſt beneficial to the Publick. And, in about Twenty Years after the Erection of theſe pious Hoſpitals, by the Time the firſt Order of Foundlings came to be of Age, we ſhould have an annual Produce of Twenty thouſand Subjects. And in Twenty Years thereafter, by the Time the firſt Rank of Foundlings came to be Forty Years

of

of Age, from this annual Produce, we ſhould have a Body of Four hundred thouſand of a conſtant Standing.

For, by that Time, according to the Suppoſition I have already made, we ſhould have, yearly, one Rank advancing over the Line of Twenty, and another Rank filing off from Forty.

Again, One would imagine that the Increaſe of this ſtanding Body of Four hundred thouſand would be conſiderable; even allowing they were only to propagate among themſelves. I preſume they would produce, every Year, between Forty and Sixty thouſand young ones; and thoſe, if put under the ſame Regulation with their Predeceſſors, would, at the Expiration of Forty Years, come to be another ſtanding Body of Eight hundred thouſand; double the Number of their Parents. And the yearly Offſpring, again, of this ſtanding Body of Eight hundred thouſand, by the ſame Rule, will, at the Expiry of Forty Years more, grow up to a third ſtanding Body of Sixteen hundred thouſand; double the Number of their Parents.

And, at this Rate, we may go on multiplying and increaſing to the End of the World.

From all which 'tis evident, if Fornication was now countenanced and approved of by the civil Magiſtrate, and the Plan I have here laid down rightly purſued, in about Forty Years Time we ſhould have a ſtanding Body of Four hundred thouſand new Subjects, who never would have had a Being, had not this bleſſed Project been put in Execution, together with an Addition of 200,000 *l. per Ann.* to the Revenue, allowing every Subject to be worth only 10 *s. per Ann.* to the King.

 And

And, Forty Years thereafter, we ſhould have another new Body of Eight hundred thouſand; that is, Eighty Years hence, we ſhould have, in all, a ſtanding Body of One million two hundred thouſand, which makes an Addition of 600,000 *l. per Ann.* to the Revenue.

And, Forty Years after that Date, again, we ſhould have a third new Body of One million ſix hundred thouſand; that is, One hundred and twenty Years hence, we ſhould have, in all, Two million eight hundred thouſand, which makes an Addition of 1,400,000 *l. per Ann.* to the Revenue.

And thus we ſhould always find our Strength and Wealth increaſe in a *Geometrical* Proportion, from this publick-ſpirited Fornication I have now enlarged upon.

Thus, in a little Time, we ſhould be in a Capacity to pay off our national Debt without having any new Taxes laid upon us. We ſhould ſoon become the Terror of all *Europe*, and the moſt formidable Power upon the Face of the Globe.

The Expence of the Publick in maintaining theſe Foundlings, till they are fit for being diſpatched to the ſeveral Manufactures, will ſoon be returned by the Produce of their Labour afterwards; and by their Conſumption of ſuch Things as pay Cuſtom or Exciſe to the Crown. Thoſe large Sums given towards the Erection and Support of Charity-Schools, would be an excellent Fund for carrying on this bleſſed Work.

I ſhall not be poſitive as to the Accuracy of this Calcul; but I am fully perſwaded every Body, that conſiders the Matter impartially, will own, that, had this Project been on Foot for theſe laſt Three hundred Years, we ſhould have had, by this Time, double

double the Strength and Wealth we are now in Possession of.

Sure what I have here moved, must have the Countenance and Approbation of all truly good Patriots, that have the publick Interest at Heart.

For my Part, I cannot see how any reasonable Objection can be made, by either Clergymen or Laicks, to this Fornication I now speak of. The one may object, That 'tis a *defiling the holy Temple of the Lord, where the Spirit of God vouchsafes to dwell*; that 'tis frequently forbid in the *New-Testament, Let not Fornication be once named among you*, says the Apostle. The other may think, *'tis ruining a great many pretty Girls; as they cannot truly repent of this dear charming bewitching Sin, before they have quite undone their Reputation.*

As to the first Objection, That a Man's Body will be polluted by kissing a good-humoured, sweet-blooded, cleanly, neat Girl, is contrary to common Sense and Experience. How this can be a defiling the Temple of the Lord, is, to me, very unintelligible; a grand Mystery in Faith.

How often do we find our Bodies impregnated with such great Quantities of Seed and animal Spirits, as seize our Hearts, and touch our Brains to that Degree, we cannot help poring continually upon the fair Objects of our Desire. We are for ever hugging the charming Creatures; putting them in a Thousand delightful Shapes and pleasing Circumstances. Our Blood is heated; the Pulse beats high; we are all in a Flame; and can never be cooled till we have dipped into the soft, the sweet, the bubbling Fount of Love: And why should the expelling these superfluous Excrements, these agreeably tormenting Humours, by the *Medium* of a pretty Girl, be a greater

greater Sin than evacuating a distended Bladder in the Middle of a clean Piss-Pot?

'Tis true, if a Man will go in to a Harlot, and shall imbibe infectious Venom from her corrupt Body, he has plainly defiled the holy Temple of the Lord; has made the Members of Christ, the Members of an Harlot; and is certainly guilty of what the Apostle calls Fornication, when he says, *That he that committeth Fornication, sinneth against his own Body.*

But kissing a sound Girl, a firm Bit, good Flesh and Blood, is no where forbid in all the Scriptures; nor, indeed, could a Revelation, that breathes so much Benevolence and Good-will towards Men, have ever forbid the Use of these charming Creatures.

Fornication, 'tis true, is frequently mentioned with Abhorrence in the sacred Writings, and is plainly looked upon as a heinous Sin: But what the inspired Writers of the *New-Testament* meant by *Phorneia*, which we have commonly translated, *Fornication*, is vastly different from kissing a young Girl, what the World, now-a-Days, generally understands by that Word.

Christ, in his Sermon upon the Mount, uses Fornication and Adultery as synonymous Terms. *He that putteth away his Wife*, says he, *save for the Cause of Fornication, causes her to commit Adultery.* The Apostle *Paul*, in his first Epistle to the *Corinthians*, Chap. v. Ver. 1. takes this Word in the same Sense with his blessed Master. *'Tis reported commonly*, says he, *that there is Fornication among you, and such Fornication as is not so much as named among the Gentiles, that one should have his Father's Wife:* As if he had said, 'tis reported commonly that there is Adultery among

among you; and ſuch Adultery as is not ſo much as named among the *Gentiles*, that one ſhould have his Father's Wife. And we ought to take this Word in the ſame Senſe through all the reſt of the Apoſtle's Writings, without it plainly appears, from the Context, he has affixed a new Meaning to it.

'Tis true, in the next Chapter, he ſeems to underſtand Whoredom by this Word, which is generally attended with Claps and Poxes, thoſe infectious Diſeaſes, that poiſon the Blood, exhauſt our Strength, ſpend the Vitals, mortify our Members, and turn the whole Body into a rotten Maſs of ſtinking Corruption.

All theſe bad Conſequences of Whoredom, the Apoſtle very elegantly expreſſes by *ſinning againſt one's own Body*.

Meat, ſays he, *is good for the Belly; but ſuch a woful Diſtemper as this, is not good for the Body. Know ye not that your Bodies are the Members of Chriſt? Shall I then take the Members of Chriſt, and make them the Members of an Harlot? GOD forbid. What, know ye not that he which is joined to an Harlot is one Body? For two*, ſaith he, *ſhall be one Fleſh. Flee Fornication. Every Sin thae a Man does is without the Body; but he that committeth Fornication ſinneth againſt his own Body.*

The Apoſtle here would have us entertain a great Notion of the Putity of our own Members, ſo as we ſhould abhor to pollute them with the naſty Members of an Harlot. But he don't at all forbid the Uſe of clean Women; yea, ſo very far from this, that when the *Corinthians* had writ to know of him, *whether they had better marry, or take a Woman only by the by?* His Anſwer was, *They had better not marry. He that marries does well, but he that*

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marries not does better. Why, ſays he, Marriage is not amiſs, but kiſſing young Girls does vaſtly better, as 'tis a much more expeditious Method of propagating our Species. *This,* ſays the good Apoſtle, *is my Judgment in the Affair, tho' I have no Commandment of the Lord.* And every good Chriſtian ſhould, methinks, have a particular Regard to the private Opinion of a Man ſo openly countenanced by Heaven.

Sure the Apoſtle could never have meant, that Men had better not approach the Fair Sex in any Shape. Was this our Caſe, how could we multiply and increaſe? Ha, What ſhould the Ladies do? Poor Creatures! I could not help pitying them.

This Word *Fornication,* in other Places of Scripture, is generally taken in a metaphorical Senſe, as in Chap. vii. Ver. 2. of the *Revelation* of St. *John, With whom the Kings of the Earth have committed Fornication, and the Inhabitants of the Earth have been made drunk with the Wine of her Fornication.* If Fornication here was not taken in a myſtical Senſe, I ſhould be at a Loſs to know, whether it was Claret, or White-Wine, the Inhabitants of the Earth are ſaid to have got drunk with.

The ſame Way we may find Whoredom, and all other Acts of Lewdneſs, allegorized. Sure no Body can underſtand Chap. xxiii. of *Ezekiel* in a literal Senſe. There, we are told, *there were two Women, the Daughters of one Mother, and they committed Whoredoms in* Ægypt; *they committed Whoredoms in their Youth, there were their Breaſts preſſed; and there they bruiſed the Teats of their Virginity.*

They lay with Aholah *the Elder in her Youth, they bruiſed the Teats of her Virginity, and poured their Whoredoms upon her. And when her Siſter* Aholibah

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saw this, she was more corrupt in her inordinate Love than she: For she multiplied her Whoredoms, in calling to Remembrance the Days of her Youth, wherein she played the Harlot in the the Land of Ægypt. She doated upon their young Men, whose Flesh is as the Flesh of Asses, and whose Issue is like the Issue of Horses.

But what I here would observe, is, That as our blessed Saviour plainly meant, by this Word *Fornication*, and as the Apostle *Paul* understands that Whoredom by it, which is generally attended with the venereal Disease, so, when we find this Word, *Fornication*, mentioned in the sacred Writings, we are to understand either Adultery, or that Whoredom, by it, of which the Apostle has given us a very natural Description. This is the common Scripture-Acceptation of the Word, and we ought always to keep by it, till we are plainly told there is a new Meaning affixed to it.

Every Author, that inclines his Reader should understand him, will never alter the Signification of his Words before he lets him know of it. When a Word has two or three different Acceptations, the Intention of the Writer, the Situation of the Word, the Place and Order it stands in, will, I own, naturally lead us to the Sense it should there be taken in; and if we find, by the Context, that none of those Ideas, formerly affixed to the Word, are to the Purpose, we are to lay hold on some other Meaning, that seems to be most agreeable to the main Scope of the Discourse.

To illustrate this, I shall beg Leave to take an Instance out of the xvth of the *Acts of the Apostles*, where we are told, there happened a mighty Dispute about being circumcised, after the Manner of *Moses*. Those of the *Jews*, who had embraced

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Christianity, were so prejudiced in Favour of their antient Ceremonies, they could not endure to see them abolished; they therefore taught, that the newly converted *Gentiles* should all be circumcised, and observe the Law of *Moses*.

The Apostles and Elders, at *Jerusalem*, being consulted upon this Head, writ those who from among the *Gentiles* were turned to GOD, That, out of Condescension and Compliance with the Humour and Prejudices of the newly converted *Jews*, they would do well to abstain from such trifling indifferent Things, as *Fornication, Meats offered to Idols, from eating Blood, and Things strangled.*

If this Gloss will not be here allowed, upon what we are told, in the 28th and 29th Verses, was the Result of the Apostles and Elders Consultation, I don't see why every good Christian, that minds the Instructions of the Holy Ghost, should not now abstain from eating Blood, and Things strangled, as well as from Fornication.

As the Dispute was not concerning Adultery, or Whoredom, those odious Sins, commonly expressed in Scripture by Fornication, it would have been to no Manner of Purpose to have here enjoined them Abstinence from any such palpable Wickedness. This never would have satisfied the Dissenters.

But the newly converted *Jews*, it seems, from their Bigotry and false Zeal, could not endure to see other good Christians use young Women so very familiarly. *James* therefore moved, as we are told, in the 19th and 20th Verses, that these Christians should be desired to refrain, for the Future, from such innocent Things as Fornication, or kissing young Girls, eating Blood, and Things strangled, meerly because those Things had offended their Brethren. And

this is the only Place, in all the Scriptures, where *Fornication* is made Use of to signify kissing young Women.

If the Scheme I have here laid down should take Place, and meet with kind Reception from the Publick; if they in the more eminent Stations of Life would begin a good Work, and so influence the whole Body of the People, till Fornication was become fashionable, an ordinary Mean of recommending us to the World, and so universally applauded, that the most rigid *Presbyterian* Minister would not blush to be caught making his aukward Addresses to a pretty Girl; we should have all the Bigotry of our keenest Zealots intirely softened, their indiscreet Favours of Religion quite cooled, their Enthusiasm diverted, and made to flow in another Chanel.

Was this happy *Reformation* once brought about, those poor innocent Creatures, that are now neglected and despised for shewing a Readiness to answer the chief End of their Creation, would then be esteemed and regarded, by every Body, as useful Members of the Commonwealth.

And these fair Ladies that are now disgraced, and have their Charms eclipsed, for propagating their Kind in the most expeditious Way, should then appear in their full Lustre, and be placed in the most advantageous Point of View, always shining and darting their kind Glances upon some young Fellow or other. And, after they had handsomely acquitted themselves of that Capacity, which God was pleased to have bestowed on them for the speedy Increase of his People, when they had spent the Strength and Bloom of their Lives in

the Service of their Country, they ſhould then retire from the Hurry of Buſineſs, commence venerable Matrons, and become the only ſanctified Abbeſſes of our holy Religion. All the pretty Ladies would certainly then make their Fortunes, inſtead of undoing their Characters, by this Fornication I have now endeavoured to recommend unto them.

Whereas theſe old antiquated Maidens, that pride, forſooth, in having their Virginity ſo very long, that now they can have no Pleaſure in loſing it, would be the only Objects of our greateſt Abhorrence. Theſe conceited whimſical Haggs, theſe Monſters of Women-Kind, ſhould then be expelled the Commonwealth, or condemned to the hard Labour and common Drudgery of the Nation; in order to purge them of their groſs Humours, and clear the Earth of ſuch unnatural Loads.

And thus I have fully anſwered, at leaſt, to my own Satisfaction, the moſt ſpecious Objections that poſſibly could have been made by either Clergymen or Laicks, to this Fornication I have ſo very earneſtly exhorted my Reader to.

In fine, 'tis the Intention and Conſequences of every Action, that muſt denominate it either good or bad; and no Revelation from Heaven, (as I have already proved) can ever forbid any Action which our Reaſon, Senſe and Experience, plainly demonſtrate to be productive of our temporal Happineſs. Here then is an Action, in which both Parties mean well; that is vaſtly pleaſing while they are about it, and attended with good Conſequences with reſpect to Society; it muſt therefore be ſuitable to the main Scope and Tenor of the Bible, agreeable to what we call Reaſon, and worthy

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the Dignity of our Natures; and the frequent Repetition of ſuch Actions, is the only Thing that can intitle us to the Favour of that benevolent Being, who propoſed to himſelf no other End than our Happineſs, in bringing us to Being, and who is only pleaſed with ſuch Actions of ours as are productive of our own Welfare; and is only angry with us when we do thoſe Things that neceſſarily give us Pain, and tend to make us Miſerable.

'May then Almighty God, of his infinite Mercy, enable us all to forward the grand Deſign of our Exiſtence, and heartily to embrace every Opportunity of that Errand of which we were ſent into this World, which undoubtedly was to *multiply and increaſe*. Thus we ſhall here paſs our Time agreeably, and ſhall hereafter enter into the Joy of our Lord.' This is the fervent Prayer of *Philoſcarchus*.

I make no Doubt, my Brethren and Fellow-Chriſtians will be much ſurpriſed with the Novelty of this Doctrine. I have however the Satisfaction to think I have acted an ingenious Part, in publiſhing my Sentiments freely, without Diſguiſe. It can't give me any Pain to ſee the Arguments I have advanced upon this Subject fairly confuted. I ly always open to Conviction, and will embrace the Truth where ever I find it.

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the Dignity of our Nature; and the Esteem and Tenderness of Men Actions, is the only Thing that can intitle us to the Favour of that Benevolence [illegible], who proposed to himself no other End than our Happiness, in bringing us to Being, and who only pleased with such Actions of ours, as are conducive to our own Welfare; and is only angry with us when we do those Things that necessarily give us Pain, and render us Miserable.

May then Almighty God, of his infinite Mercy, enable us all to learn and the grand Design of our Existence, and heartily to embrace every Opportunity of that, Errand we were sent into this World, which undoubtedly was to mutually and inseparably. Thus we shall be pass our Time agreeably, and shall hereafter enter into the Joy of our Lord. This is the fervent Prayer of Philo-[illegible]

[illegible] to Judicious [illegible] Gentlemen-Gentlemen will be much improved with this Novelty of Doctrine. I have no other Satisfaction to [illegible] I have acted in this Part, in publishing [illegible] sentiments freely, without Disguise. I can [illegible] the any Pain to see the Arguments I have adduced upon this Subject fairly confuted. I lay [illegible] open to Conviction, and will embrace the [illegible] where ever I find it.

FINIS.